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tively. The poetic nature was characteristic of the Hebrew people throughout their history. (2) That so much of the divine revelation is written in poetry is explained by the fact that the human heart is most easily and deeply stirred by great thoughts rhythmically expressed.

The characteristics of Hebrew poetry are (1) chiefly and universally, its religious purpose; (2) the absence of any consciousness of art; (3) unity; (4) the total absence of any use of, or approach toward, fiction; (5) directness, simplicity and sincerity; (6) the use of the bolder figures of speech; (7) joyousness; (8) the employment of imagery drawn from the natural scenery of Palestine, from domestic life, from Hebrew history; (9) artistic form; (10) sublimity.

A presentation, in some respects hardly up to the times; but comprehensive and helpful.

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**The Unchangeable Word.**\*—Progress in knowledge involving the passing away of much that seemed to be established, is the characteristic of the present age. But the truths that were originally written in the Word of God are unalterably the same. The Bible when it came from the hand of God was perfect. This is argued (1) from the fact that the same God inspired the whole of it. It is as complete and perfect as its divine author. It is substantiated (2) by the attributes of God. He is unchangeable and perfect, and the revelation he has given cannot be less than complete and established forever. This is proved also (3) by the great object for which the Scriptures were written—to proclaim to all ages the one everlasting gospel. This gospel based on universal human needs is unalterable and cannot be amended or improved. Practical inferences follow:—(1) All the great doctrines of the Bible are fixed, whether or not man comprehends them. (2) The moral law as laid down in the Bible is forever the same and is forever binding on men.

A staunch and hearty upholding of the most conservative views relating to the Bible. It is reassuring, in these days of so many interrogations, to read such an article.

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**A Revised Text of the Hebrew Bible.**†—The Revised Version of the English Bible is very unsatisfactory because it adheres to the massoretic text and fails to give any adequate recognition of the critical scholarship of the last two hundred years. This massoretic text has no real claim to be considered an accurate transcript of the original manuscripts. Critical scholars for three centuries and more have been comparing and emending this imperfect text on the established principles of textual criticism. Examples of these changes are found in Gen. 1:1, where for *shamaim* (heavens) is to be read *maim* (waters); also in Judges 3:8, where for *aram* the correct reading is *edom*; in Deut. 33:2, where the translation of the corrected text is “and came from Meribah-Kadesh.” Other changes desirable are to remove passages which are out of place, to their rightful positions, to restore the ancient order of the O. T. Books, to give the prophetic writings their proper chronological order and assign them to their right authors, and to perform a similar service for the Psalms. A text thus amended and altered, the result of twenty-five years of close critical study, has been prepared by Prof. Graetz of Breslau, and now awaits publication. The cost of publishing such a work will be great, and it is hoped that American men of wealth and scholarship will feel it an honor to aid in this enterprise.

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\* By T. W. Hooper D. D. in *The Presbyterian Quarterly*, July, 1888. Pp. 208-216.

† By A. W. Thayer in *Unitarian Review*, July 1888. Pp. 58-69.

Without a doubt the results of such work deserve publication; and yet it is to be feared that Professor Graetz, if one may judge from his emendations already suggested, e. g. in his commentary on the Psalms, is too hasty in his conclusions to make the publication as desirable as it would otherwise be.

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**Views of the Babylonians concerning Life after Death.**\*—(1) Investigators of this subject have been Hincks (1854), Talbot (1871), W. St. Chad Boscawen, and Jeremias (*Die Babylonisch-Assyrischen Vorstellungen vom Leben nach dem Tode* (1887). (2) Sources of information : (a) the story of the Descent of Ištar to Hades, (translated by Mr. Adler in this article); (b) the Nimrod-Epic, in which Nimrod, who has lost a friend, resolves to seek out his ancestor, who has been deified, in order to obtain the resurrection of his friend and immortality for himself; but (c) the prayers handed down contain no indication of any longing after immortality. The rewards offered are “earthly prosperity, long life, and undying progeny.” Punishments are also earthly, viz., sickness, disease, destruction of progeny, sudden death. (3) Assyrians practiced burial, the denial of which was a great misfortune. Where they buried is a question. Lower Chaldæa, the original home, is thought to have been the burial-place of the entire Mesopotamian Empire. The expedition of the Royal Russian Museum (1886) examined ruins of Surgul and El-hibba, and found both places to be cities of the dead. The corpses were partly buried, partly incinerated. (4) Some information is given concerning the funeral ceremonies. (5) General conclusion : The Assyro-Babylonians believe in a future life. Reward and punishment, however, were as a rule awarded in the flesh. Death was the great leveler, and all went to the same place, a dark, damp, uncomfortable abode. This was denied those who were not properly buried. For a few favorites of the gods, a happier fate was reserved. They were translated to the isles of the blessed and seem to have continued enjoying the same sort of existence they had in the upper world. This, however, was exceptional. Resurrection was known, but was vested largely in the hands of Allat, the queen of the under-world, though the other gods were continually endeavoring to break her spell.

The information contained in this article is valuable; the style and spirit are admirable. Perhaps too much space is given to the translations, but these are, after all, the most important.

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\* By Cyrus Adler, Johns Hopkins University, Baltimore, Md. *The Andover Review*, July, 1888. Pp. 92-101.